Tafsir Ibn Kathir

ذَلِكَ الْكِتَابُ لاَ رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ

This is the Book; in it is guidance sure, without doubt, to those who fear Allah

Muhammad

Revealed in Madinah

بِسْمِ اللّهِ الرَّحْمَـنِ الرَّحِيمِ

In the Name of Allah, the Most Gracious, the Most Merciful.

الَّذِينَ كَفَرُواْ وَصَدُّواْ عَن سَبِيلِ اللَّهِ أَضَلَّ أَعْمَـلَهُمْ

47:1 Those who disbelieve and hinder (men) from the path of Allah, He will render their deeds vain.

وَالَّذِينَ ءَامَنُواْ وَعَمِلُواْ الصَّـلِحَـتِ وَءَامَنُواْ بِمَا نُزِّلَ عَلَى مُحَمَّدٍ وَهُوَ الْحَقُّ مِن رَّبِّهِمْ كَفَّرَ عَنْهُمْ سَيِّئَـتِهِمْ وَأَصْلَحَ بَالَهُمْ

47:2 But those who believe and do righteous good deeds, and believe in that which is sent down to Muhammad -- for it is the truth from their Lord -- He expiates from them their sins and amends their Bal.

ذَلِكَ بِأَنَّ الَّذِينَ كَفَرُوا اتَّبَعُوا الْبَـطِلَ وَأَنَّ الَّذِينَ ءَامَنُوا اتَّبَعُوا الْحَقَّ مِن رَّبِّهِمْ

47:3 That is because those who disbelieve follow falsehood, while those who believe follow the truth from their Lord.

كَذَلِكَ يَضْرِبُ اللَّهُ لِلنَّاسِ أَمْثَـلَهُمْ

Thus does Allah set forth for mankind their parables.

The Reward of the Disbelievers and the Believers,

Allah says.

الَّذِينَ كَفَرُوا ...

Those who disbelieve, (meaning, in the Ayat of Allah).

... وَصَدُّوا ...

and hinder (men) (Others).

... عَن سَبِيلِ اللَّهِ أَضَلَّ أَعْمَالَهُمْ (١)

from the path of Allah, He will render their deeds vain.

meaning, He renders their deeds vain and futile, and He denies them any rewards or blessings for them. This is similar to His saying,

وَقَدِمْنَآ إِلَى مَا عَمِلُوا مِنْ عَمَلٍ فَجَعَلْنَاهُ هَبَآءً مَّنثُوراً

And We will approach what they have done of deeds and make them as dispersed dust. (25:23)

Allah then says,

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ ...

And those who believe and do righteous good deeds,

Which means that their hearts and souls have believed, and their limbs and their hidden and apparent acts have complied with Allah's Law.

... وَآمَنُوا بِمَا نُزِّلَ عَلَى مُحَمَّدٍ ...

And believe in that which has been sent down to Muhammad,

Adding this statement to the previous one is a method of adding a specific meaning to a general one. This provides proof that after Muhammad's advent, believing in him is a required condition for the true faith.

Allah then says,

...وَهُوَ الْحَقُّ مِن رَّبِّهِمْ ...

For it is the truth from their Lord.

which is a beautifully placed parenthetical clause.

Thus, Allah says,

... كَفَّرَ عَنْهُمْ سَيِّئَاتِهِمْ وَأَصْلَحَ بَالَهُمْ (٢)

He expiates from them their sins and amends their **Bal**.

Ibn Abbas, said,

"This means their matter.''

Mujahid said,

"This means their affair.''

Qatadah and Ibn Zayd both said,

"Their condition.''

And all of these are similar in meaning.

It has been mentioned (from the Prophet) in the Hadith of the responding to one who sneezes,

يَهْدِيكُمُ اللهُ ويُصلِحُ بَالَكُم

May Allah guide you and rectify your (**Bal**) affairs.

Then Allah says,

ذَلِكَ بِأَنَّ الَّذِينَ كَفَرُوا اتَّبَعُوا الْبَاطِلَ ...

That is because those who disbelieve follow falsehood,

meaning, `We only invalidate the deeds of the disbelievers and overlook the sins of the righteous, and amend their affairs, because those who disbelieve follow false- hood.' Meaning, they choose falsehood over the truth.

... وَأَنَّ الَّذِينَ آمَنُوا اتَّبَعُوا الْحَقَّ مِن رَّبِّهِمْ كَذَلِكَ يَضْرِبُ اللَّهُ لِلنَّاسِ أَمْثَالَهُمْ (٣)

while those who believe follow the truth from their Lord. Thus does Allah set forth for the people their parables.

Thus He makes the consequence of their actions clear to them, and He shows them where they will end in their next life -- and Allah knows best.

فَإِذَا لَقِيتُمُ الَّذِينَ كَفَرُواْ فَضَرْبَ الرِّقَابِ حَتَّى إِذَآ أَثْخَنتُمُوهُمْ فَشُدُّواْ الْوَثَاقَ

47:4 So, when you meet those who disbelieve (in battle), smite (their) necks until you have fully defeated them, then tighten their bonds.

فَإِمَّا مَنًّا بَعْدُ وَإِمَّا فِدَآءً حَتَّى تَضَعَ الْحَرْبُ أَوْزَارَهَا

Thereafter (is the time) either for generosity or ransom, until the war lays down its burden.

ذَلِكَ وَلَوْ يَشَآءُ اللَّهُ لاَنْتَصَرَ مِنْهُمْ وَلَـكِن لِّيَبْلُوَ بَعْضَكُمْ بِبَعْضٍ

Thus, and had Allah so willed, He could have taken vengeance against them;--but (He lets you struggle) so as to test with one another.

وَالَّذِينَ قُتِلُواْ فِى سَبِيلِ اللَّهِ فَلَن يُضِلَّ أَعْمَـلَهُمْ

But those who are killed in the way of Allah, He will never let their deeds be lost.

سَيَهْدِيهِمْ وَيُصْلِحُ بَالَهُمْ

47:5 He will guide them and amend their condition.

وَيُدْخِلُهُمُ الْجَنَّةَ عَرَّفَهَا لَهُمْ

47:6 And admit them to Paradise, which He has made known to them.

يأَيُّهَا الَّذِينَ ءَامَنُواْ إِن تَنصُرُواْ اللَّهَ يَنصُرْكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ

47:7 O you who believe!

If you support (in the cause of) Allah, He will support you, and make your foothold firm.

وَالَّذِينَ كَفَرُواْ فَتَعْساً لَّهُمْ وَأَضَلَّ أَعْمَـلَهُمْ

47:8 But as for those who disbelieve, misery awaits them, and (Allah) will make their deeds vain.

ذَلِكَ بِأَنَّهُمْ كَرِهُواْ مَآ أَنزَلَ اللَّهُ فَأَحْبَطَ أَعْمَـلَهُمْ

47:9. That is because they hate that which Allah has sent down; so He has made their deeds fruitless.

The Command to strike the Enemies' Necks, tighten Their Bonds, and then free Them either by an Act of Grace or for a Ransom

Guiding the believers to what they should employ in their fights against the idolators, Allah says,

فَإِذا لَقِيتُمُ الَّذِينَ كَفَرُوا فَضَرْبَ الرِّقَابِ ...

So, when you meet those who disbelieve (in battle), smite their necks,

which means, `when you fight against them, cut them down totally with your swords.'

... حَتَّى إِذَا أَثْخَنتُمُوهُمْ ...

until you have fully defeated them,

meaning, `you have killed and utterly destroyed them.'

... فَشُدُّوا الْوَثَاقَ ...

tighten their bonds.

... فَإِمَّا مَنًّا بَعْدُ وَإِمَّا فِدَاء ...

Thereafter (is the time) either for generosity or ransom,

`This is referring to the prisoners of war whom you have captured. Later on, after the war ends and the conflict has ceased, you have a choice in regard to the captives: You may either act graciously toward them by setting them free without charge, or free them for a ransom that you require from them.'

It appears that this Ayah was revealed after the battle of **Badr**. At that time, Allah reproached the believers for sparing many of the enemy's soldiers, and holding too many captives in order to take ransom from them. So He said then:

مَا كَانَ لِنَبِىٍّ أَن يَكُونَ لَهُ أَسْرَى حَتَّى يُثْخِنَ فِي الاٌّرْضِ تُرِيدُونَ عَرَضَ الدُّنْيَا وَاللَّهُ يُرِيدُ الاٌّخِرَةَ وَاللَّهُ عَزِيزٌ حَكِيمٌ - لَّوْلاَ كِتَـبٌ مِّنَ اللَّهِ سَبَقَ لَمَسَّكُمْ فِيمَآ أَخَذْتُمْ عَذَابٌ عَظِيمٌ

> It is not for a Prophet to have captives of war until he had made a great slaughter (among the enemies) in the land. You desire the commodities of this world, but Allah desires (for you) the Hereafter. Allah is Mighty and Wise. Were it not for a prior decree from Allah, a severe torment would have touched you for what you took. (8:67-68)

Allah's saying,

... حَتَّى تَضَعَ الْحَرْبُ أَوْزَارَهَا ...

... until the war lays down its burden.

Mujahid said:

> "Until **`Isa** bin Maryam (peace be upon him) descends.''

It seems as if he derived this opinion from the Prophet's saying,

لَا تَزَالُ طَائِفَةٌ مِنْ أُمَّتِي ظَاهِرِينَ عَلَى الْحَقِّ حَتَّى يُقَاتِلَ آخِرُهُمُ الدَّجَّال

> There will always be a group of my **Ummah** victorious upon the truth, until the last of them fight against **Ad-Dajjal**.

Imam Ahmad recorded from Jubayr bin Nufayr who reported from Salamah bin Nufayl that he went to the Messenger of Allah and said,

> "I have let my horse go, and thrown down my weapon, for the war has ended. There is no more fighting.''
>
> Then the Prophet said to him,

الْآنَ جَاءَ الْقِتَالُ، لَا تَزَالُ طَائِفَةٌ مِنْ أُمَّتِي ظَاهِرِينَ عَلَى النَّاسِ، يُزِيغُ اللهُ تَعَالَى قُلُوبَ أَقْوَامٍ، فَيُقَاتِلُونَهُمْ وَيَرْزُقُهُمُ اللهُ مِنْهُمْ حَتَّى يَأْتِيَ أَمْرُ اللهِ وَهُمْ عَلَى ذَلِكَ، أَلَا إِنَّ عُقْرَ دَارِ الْمُؤْمِنِينَ الشَّامُ، وَالْخَيْلُ مَعْقُودٌ فِي نَوَاصِيهَا الْخَيْرُ إِلَى يَوْمِ الْقِيَامَةِ

Now the time of fighting has come. There will always be a group of my **Ummah** dominant over others. Allah will turn the hearts of some people away (from the truth), so they (that group) will fight against them, and Allah will bestow on them (war spoils) from them (the enemies) -- until Allah's command comes to pass while they are in that state. Verily, the center of the believers' abode is Ash-Sham. And goodness is tied around the horses' foreheads till the Day of Resurrection.

An-Nasa'i also recorded this narration.

Allah then says,

... ذَلِكَ وَلَوْ يَشَاءُ اللَّهُ لَانتَصَرَ مِنْهُمْ ...

Thus, and had Allah so willed, He could have taken vengeance against them;

which means that had He so willed, He could have taken immediate vengeance against the disbelievers with a chastisement or exemplary punishment directly from Him.

... وَلَكِن لِّيَبْلُوَ بَعْضَكُم بِبَعْضٍ ...

but (He lets you struggle) so as to test with one another.

meaning, He has ordered **Jihad** and fighting against the enemies in order to try you and test your affairs.

Allah also expresses His wisdom by the legislation of **Jihad** in the following two Surahs, **Al `Imran** and **At-Tawbah**, in which He says,

أَمْ حَسِبْتُمْ أَن تَدْخُلُواْ الْجَنَّةَ وَلَمَّا يَعْلَمِ اللَّهُ الَّذِينَ جَـهَدُواْ مِنكُمْ وَيَعْلَمَ الصَّـبِرِينَ

Or did you think that you would enter the Paradise before Allah had made evident those of you who fight in His cause and made evident those who are steadfast. (3:142)

قَـتِلُوهُمْ يُعَذِّبْهُمُ اللَّهُ بِأَيْدِيكُمْ وَيُخْزِهِمْ وَيَنْصُرْكُمْ عَلَيْهِمْ وَيَشْفِ صُدُورَ قَوْمٍ مُّؤْمِنِينَ

وَيُذْهِبْ غَيْظَ قُلُوبِهِمْ وَيَتُوبُ اللَّهُ عَلَى مَن يَشَآءُ وَاللَّهُ عَلِيمٌ حَكِيمٌ

Fight them; Allah will then punishes them by your hands, disgrace them, grant you victory over them, satisfy the breasts of a believing people, and remove the fury of their (the believers') hearts. Allah turns in forgiveness to whom He wills; Allah is Knowing and Wise. (9:14-15)

Merit of the Martyrs

Since it is customary during wars that many of the believers die, Allah says:

... وَالَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ فَلَن يُضِلَّ أَعْمَالَهُمْ (٤)

But those who are killed in the way of Allah, He will never let their deeds be lost.

which means that He would not let their good deeds go to waste, but would rather multiply and increase them. Some of them will continue being rewarded for their good deeds for the entire length of their stay in **Al-Barzakh**.

This has been mentioned in a Hadith recorded by Imam Ahmad in his Musnad on the authority of Kathir bin Murrah, who reported from Qays Al-Judhami, may Allah be pleased with him, that Allah's Messenger said,

يُعْطَى الشَّهِيدُ سِتَّ خِصَالٍ عِنْدَ أَوَّلِ قَطْرَةٍ مِنْ دَمِهِ: تُكَفَّرُ عَنْهُ كُلُّ خَطِيئَةٍ، وَيَرَى مَقْعَدَهُ مِنَ الْجَنَّةِ، وَيُزَوَّجُ مِنَ الْحُورِ الْعِينِ، وَيَأْمَنُ مِنَ الْفَزَعِ الْأَكْبَرِ، وَمِنْ عَذَابِ الْقَبْرِ، وَيُحَلَّى حُلَّةَ الْإِيمَان

As the first drop of his blood gushes forth, a martyr is granted six merits:

- all of his sins are forgiven,
- he is shown his place in Paradise,
- he is married to wide-eyed **Huris**,
- he is secured from the great fear (on Judgement Day) and
- the torment of the grave, and
- he is adorned with the adornments of **Iman**.

Ahmad was alone in recording this Hadith.

Abu Ad-Darda, may Allah be pleased with him, reported that Allah's Messenger said,

يُشَفَّعُ الشَّهِيدُ فِي سَبْعِينَ مِنْ أَهْلِ بَيْتِه

A martyr is allowed to intercede for seventy members of his household.

This was recorded by Abu Dawud, and there are numerous other Hadiths mentioning the merits of the martyrs.

As for Allah's saying,

سَيَهْدِيهِمْ ...

He will guide them,

meaning, He will guide them to **Jannah**.

This is similar to Allah's saying,

إِنَّ الَّذِينَ ءَامَنُواْ وَعَمِلُواْ الصَّـلِحَاتِ يَهْدِيهِمْ رَبُّهُمْ بِإِيمَانِهِمْ تَجْرِى مِن تَحْتِهِمُ الأَنْهَـرُ فِي جَنَّـتِ النَّعِيمِ

Indeed, those who have believed and done righteous good deeds, their Lord will guide them because of their Faith: beneath them rivers will flow in the Gardens of Pleasure. (10:9)

Allah says,

... وَيُصْلِحُ بَالَهُمْ (٥)

and amend their condition.

meaning, their situation and affairs.

وَيُدْخِلُهُمُ الْجَنَّةَ عَرَّفَهَا لَهُمْ (٦)

And (He will) admit them to Paradise, which He has made known to them.

It means that He has acquainted them with Paradise and guided them to it.

Mujahid said:

"The people of Paradise will be guided to their houses and dwellings and whatever sections Allah has ordained for them in it. They will not make mistakes in this, nor will they ask anyone for directions to their dwellings -- as if they had dwelt in it from the time they were first created.''

Al-Bukhari recorded from Abu Sa`id Al-Khudri, may Allah be pleased with him, that Allah's Messenger said,

إِذَا خَلَصَ الْمُؤْمِنُونَ مِنَ النَّارِ حُبِسُوا بِقَنْطَرَةٍ بَيْنَ الْجَنَّةِ وَالنَّارِ، يَتَقَاصُّونَ مَظَالِمَ كَانَتْ بَيْنَهُمْ فِي الدُّنْيَا، حَتَّى إِذَا هُذِّبُوا وَنُقُّوا أُذِنَ لَهُمْ فِي دُخُولِ الْجَنَّةِ، وَالَّذِي نَفْسِي بِيَدِهِ إِنَّ أَحَدَهُمْ بِمَنْزِلِهِ فِي الْجَنَّةِ أَهْدَى مِنْهُ بِمَنْزِلِهِ الَّذِي كَانَ فِي الدُّنْيَا

After the believers securely pass the Fire (on the Day of Judgement), they will be held back upon a bridge between Paradise and the Fire. There, they will have any acts of injustice that they committed against one another in the life of this world rectified. After they are completely purified and cleansed (from injustice), they will be

admitted into Paradise. By the One in Whose Hand is my soul, each one of them will find his way to his dwelling in Paradise better than he found his way to his dwelling in the worldly life.

Support Allah's Cause, He will then support You

Allah then says:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَنصُرُوا اللَّهَ يَنصُرْكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ (٧)

O you who believe!

If you support (the cause of) Allah, He will support you and make your foothold firm.

This is similar to His saying,

وَلَيَنصُرَنَّ اللَّهُ مَن يَنصُرُهُ

Indeed, Allah will surely support those who support Him (His cause). (22:40)

That is because the reward is comparable to the type of deed that is performed. Thus, Allah says here, وَيُثَبِّتْ أَقْدَامَكُمْ (and make your foothold firm).

Allah then says,

وَالَّذِينَ كَفَرُوا فَتَعْسًا لَّهُمْ ...

But as for those who disbelieve -- misery awaits them,

This misery is the opposite of making firm the footholds of the believers who support the cause of Allah and His Messenger.

It has been confirmed in a Hadith that Allah's Messenger said,

تَعِسَ عَبْدُالدِّينَارِ، تَعِسَ عَبْدُالدِّرْهَمِ، تَعِسَ عَبْدُالْقَطِيفَةِ، تَعِسَ وَانْتَكَسَ وَإِذَا شِيكَ فَلَا انْتَقَشَ

Misery awaits the servant of the Dinar; misery awaits the servant of the Dirham; misery awaits the servant of velvet. Misery awaits him, and degeneracy; and if he is pricked by a thorn, may he not find anyone to pull it for him.

This means may Allah not cure him.

Then Allah says,

... وَأَضَلَّ أَعْمَالَهُمْ (٨)

and (Allah) will make their deeds vain.

meaning, He will nullify them and make them fruitless.

Thus, Allah says,

ذَلِكَ بِأَنَّهُمْ كَرِهُوا مَا أَنزَلَ اللَّهُ ...

That is because they hate that which Allah has sent down;

which means that they did not want or like what Allah revealed.

... فَأَحْبَطَ أَعْمَالَهُمْ (٩)

so He made their deeds fruitless.

أَفَلَمْ يَسِيرُوا فِى الأَرْضِ فَيَنظُرُوا كَيْفَ كَانَ عَـقِبَةُ الَّذِينَ مِن قَبْلِهِمْ

47:10 Have they not traveled through the earth and seen what happened in the end to those before them?

دَمَّرَ اللَّهُ عَلَيْهِمْ وَلِلْكَـفِرِينَ أَمْثَـلُهَا

Allah destroyed them completely, and a similar (awaits) the disbelievers.

ذَلِكَ بِأَنَّ اللَّهَ مَوْلَى الَّذِينَ ءَامَنُواْ وَأَنَّ الْكَـفِرِينَ لاَ مَوْلَـى لَـهُمْ

47:11 That is because Allah is the Protector of those who believe, whereas the disbelievers have no protector.

إِنَّ اللَّهَ يُدْخِلُ الَّذِينَ ءَامَنُواْ وَعَمِلُواْ الصَّـلِحَـتِ جَنَّـتٍ تَجْرِى مِن تَحْتِهَا الاٌّنْهَـرُ

47:12 Certainly Allah will admit those who believe and do righteous good deeds, into Gardens under which rivers flow (Paradise);

وَالَّذِينَ كَفَرُواْ يَتَمَتَّعُونَ وَيَأْكُلُونَ كَمَا تَأْكُلُ الاٌّنْعَـمُ وَالنَّارُ مَثْوًى لَّهُمْ

while those who disbelieve enjoy their life and eat as cattle eat; but the Fire will be their abode.

وَكَأَيِّن مِّن قَرْيَةٍ هِىَ أَشَدُّ قُوَّةً مِّن قَرْيَتِكَ الَّتِى أَخْرَجَتْكَ أَهْلَكْنَـهُمْ فَلاَ نَـصِرَ لَـهُمْ

47:13. And how many a town mightier than your town that has driven you out We have destroyed, with none to help them!

Admonition and Fire for the Disbelievers; Paradise for Those Who have Taqwa

Allah says,

أَفَلَمْ يَسِيرُوا ...

Have they not traveled?

meaning, those who associate partners with Allah and deny His Messenger.

... فِي الْأَرْضِ فَيَنظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِن قَبْلِهِمْ دَمَّرَ اللَّهُ عَلَيْهِمْ ...

through the land and seen what happened in the end to those before them Allah destroyed them completely,

which means that Allah punished them because of their denial and disbelief, and saved the believers from among them.

That is why He says,

... وَلِلْكَافِرِينَ أَمْثَالُهَا (١٠)

and a similar (end awaits) the disbelievers.

Then Allah says,

ذَلِكَ بِأَنَّ اللَّهَ مَوْلَى الَّذِينَ آمَنُوا وَأَنَّ الْكَافِرِينَ لَا مَوْلَى لَهُمْ (١١)

That is because Allah is the Protector of all those who believe, whereas the disbelievers have no protector.

After the battle of **Uhud**, Abu Sufyan Sakhr bin Harb, the commander of the idolators at that time, inquired about the Prophet, Abu Bakr, and Umar, may Allah be pleased with them. When he heard no response, he announced:

"Verily, those three have died!''

Umar then responded to him: "You lie, O enemy of Allah! Allah has indeed saved those who will displease you. Indeed, those whom you mentioned are all alive!''

Abu Sufyan then said: "Well, today makes up for (the defeat on) the day of **Badr**, and the war has its ups and downs. And indeed, you are going to find mutilation (in the bodies of your dead) that I did not command, nor did I prohibit.''

Then he turned around chanting: "Glory to Hubal (their greatest idol), Glory to Hubal.''

Allah's Messenger said:

أَلَا تُجِيبُوهُ؟

Aren't you going to respond to him?

The Companions said: "What should we say, O Messenger of Allah''

He said:

قُولُوا: اللهُ أَعْلَى وَأَجَلّ

Say: "Allah is Most High and Most Glorious.''

Then Abu Sufyan said: "We have Al-`Uzza (their second idol), and you have no **`Uzza**. (Honor).''

Allah's Messenger said:

أَلَا تُجِيبُوهُ؟

Aren't you all going to respond to him?

They said: "What should we say, O Messenger of Allah''

He said:

قُولُوا: اللهُ مَوْلَانَا وَلَا مَوْلَى لَكُم

Say: "Allah is our Protector, and you have no protector.''

Allah then says,

إِنَّ اللَّهَ يُدْخِلُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ ...

Verily, Allah will admit those who believe and do righteous good deeds into Gardens through which rivers flow.

meaning, on the Day of Resurrection.

... وَالَّذِينَ كَفَرُوا يَتَمَتَّعُونَ وَيَأْكُلُونَ كَمَا تَأْكُلُ الْأَنْعَامُ ..

Whereas those who disbelieve enjoy their life and eat as cattle eat.

Which means that the disbelievers enjoy their worldly life and eat in it like animals, munching and gnawing (with greed). They have no concern other than that. Thus, it has been confirmed in the Sahih that the Messenger of Allah said,

الْمُؤْمِنُ يَأْكُلُ فِي مِعىً وَاحِدٍ، وَالْكَافِرُ يَأْكُلُ فِي سَبْعَةِ أَمْعَاء

A believer eats with one intestine, and a disbeliever eats with seven intestines.

Then Allah says,

.... وَالنَّارُ مَثْوًى لَّهُمْ (١٢)

but the Fire will be their abode.

meaning, on the Day of their Reckoning.

Allah then says,

وَكَأَيِّن مِّن قَرْيَةٍ هِيَ أَشَدُّ قُوَّةً مِّن قَرْيَتِكَ الَّتِي أَخْرَجَتْكَ ...

And how many a town mightier than your town that has driven you out, (meaning, Makkah).

... أَهْلَكْنَاهُمْ فَلَا نَاصِرَ لَهُمْ (١٣)

We have destroyed, with none to help them!

This is a great threat and severe warning to the people of Makkah because they rejected Allah's Messenger, who was the chief of the Messengers and the last of the Prophets. If Allah had destroyed the previous nations because of their denial of their Messengers, what then would those (people of Makkah) expect that Allah would do to them in the worldly life and the Hereafter And if the torment were to be lifted off some of them in this life by the blessing of the presence of the Messenger, the Prophet of Mercy, the torment will be stored for them in their next life, as Allah says,

يُضَاعَفُ لَهُمُ الْعَذَابُ مَا كَانُواْ يَسْتَطِيعُونَ السَّمْعَ وَمَا كَانُواْ يُبْصِرُونَ

> Their torment will be doubled! They could not bear to hear (the preaching), and they used not to see (the truth). (11:20)

Concerning Allah's saying, مِّن قَرْيَتِكَ الَّتِي أَخْرَجَتْكَ (than Your town that has driven you out),

> This means, `its people who have driven you (Muhammad) out from amongst them (the people of Makkah).'

Ibn Abi Hatim recorded from Ibn Abbas, may Allah be pleased with him, that when Allah's Messenger left Makkah (at the time of Hijrah -- migration), and he reached the cave and hid inside it, he looked back toward Makkah and said,

أَنْتِ أَحَبُّ بِلَادِ اللهِ إِلَى اللهِ، وَأَنْتِ أَحَبُّ بِلَادِ اللهِ إِلَيَّ، وَلَوْلَا أَنَّ الْمُشْرِكِينَ أَخْرَجُونِي لَمْ أَخْرُجْ مِنْك

> You are the most beloved to Allah among Allah's lands, and you are also the most beloved to me among Allah's lands. Were it not that the idolators have driven me out from you, I would never have left you.

> Ibn Abbas then said,

> "The worst of enemies is he who transgresses against Allah in His own sacred place, who kills a person who is not trying to kill him, or who kills because of **Jahiliyyah** vengeance. Allah then revealed to His Prophet,

وَكَأَيِّن مِّن قَرْيَةٍ هِيَ أَشَدُّ قُوَّةً مِّن قَرْيَتِكَ الَّتِي أَخْرَجَتْكَ أَهْلَكْنَاهُمْ فَلَا نَاصِرَ لَهُمْ

> And how many a town mightier than your town that has driven you out have We destroyed, with none to help them!''

أَفَمَن كَانَ عَلَى بَيِّنَةٍ مِّن رَّبِّهِ كَمَن زُيِّنَ لَهُ سُوءُ عَمَلِهِ وَاتَّبَعُواْ أَهْوَاءَهُمْ

47:14 Can then he, who stands on clear evidence from his Lord, be like those for whom their evil deeds are beautified for them, while they follow their own lusts?

مَّثَلُ الْجَنَّةِ الَّتِى وُعِدَ الْمُتَّقُونَ فِيهَآ أَنْهَارٌ مِّن مَّآءٍ غَيْرِ ءَاسِنٍ وَأَنْهَارٌ مِّن لَّبَنٍ لَّمْ يَتَغَيَّرْ طَعْمُهُ وَأَنْهَـرٌ مِّنْ خَمْرٍ لَّذَّةٍ لِّلشَّـرِبِينَ وَأَنْهَـرٌ مِّنْ عَسَلٍ مُّصَفًّى

47:15 The description of Paradise which is promised to those who have Taqwa, (is that) in it are rivers of water that are not Asin, rivers of milk the taste of which never changes, rivers of wine delicious to those who drink it, and rivers of refined honey;

وَلَهُمْ فِيهَا مِن كُلِّ الثَّمَرَتِ وَمَغْفِرَةٌ مِّن رَّبِّهِمْ

and therein for them are all kinds of fruits, and forgiveness from their Lord.

كَمَنْ هُوَ خَـلِدٌ فِى النَّارِ وَسُقُواْ مَآءً حَمِيماً فَقَطَّعَ أَمْعَآءَهُمْ

Can this be likened to those who abide eternally in the Fire and are given to drink boiling water that severs their intestines.

The Worshipper of the Truth and the Worshipper of Lust are not Equal

Allah says:

أَفَمَن كَانَ عَلَى بَيِّنَةٍ مِّن رَّبِّهِ ...

Can then he, who stands on clear evidence from his Lord...

This means a person who is upon clear vision and certainty concerning Allah's commands and His religion, because of the guidance and knowledge that Allah has revealed in His Book, and because of the pure nature upon which Allah has created him.

... كَمَن زُيِّنَ لَهُ سُوءُ عَمَلِهِ وَاتَّبَعُوا أَهْوَاءهُمْ (١٤)

(Can he) be likened to those for whom their evil deeds are beautified for them, while they follow their own lusts?

which means that they cannot be equal.

This is similar to Allah's saying,

أَفَمَن يَعْلَمُ أَنَّمَآ أُنزِلَ إِلَيْكَ مِن رَبِّكَ الْحَقُّ كَمَنْ هُوَ أَعْمَى

Can he who knows that what has been revealed unto you from your Lord is the truth be like him who is blind? (13:19)

And,

لاَ يَسْتَوِى أَصْحَـبُ النَّارِ وَأَصْحَـبُ الْجَنَّةِ أَصْحَـبُ الْجَنَّةِ هُمُ الْفَآئِزُونَ

Not equal are the people of the Fire and the people of Paradise. The People of Paradise will be the successful ones. (59:20)

Description of Paradise and Its Rivers

Allah then says:

مَثَلُ الْجَنَّةِ الَّتِي وُعِدَ الْمُتَّقُونَ ...

The description of Paradise which is promised for those who have Taqwa...

Ikrimah said, مَثَلُ الْجَنَّةِ (The description of Paradise),

"This means its description.''

... فِيهَا أَنْهَارٌ مِّن مَّاء غَيْرِ آسِنٍ ...

In it are rivers of water that are not **Asin**,

Ibn Abbas, may Allah be pleased with him, Al-Hasan, and Qatadah all said,

"It does not change.''

Qatadah, Ad-Dahhak, and Ata' Al-Khurasani all said,

"It is not foul-smelling.''

The Arabs say **Asin** if its (water) scent changes.

... وَأَنْهَارٌ مِن لَّبَنٍ لَّمْ يَتَغَيَّرْ طَعْمُهُ ...

rivers of milk, the taste of which never changes,

which means that the milk is of utmost whiteness, sweetness, and richness.

It has been mentioned in a Hadith attributed to the Prophet,

"Their milk did not come out of the udders of cattle.''

... وَأَنْهَارٌ مِّنْ خَمْرٍ لَّذَّةٍ لِّلشَّارِبِينَ ...

rivers of wine delightful to those who drink it,

which means that the wine does not have a bad taste or foul smell like that of the worldly life. Rather, it is good in its appearance, taste, smell, and effect, as Allah says,

لاَ فِيهَا غَوْلٌ وَلاَ هُمْ عَنْهَا يُنزَفُونَ

it (the wine) has no bad effects, nor does it cause intoxication. (37:47) and,

لاَّ يُصَدَّعُونَ عَنْهَا وَلاَ يُنزِفُونَ

From which (the wine) they will have no headache, nor will they be intoxicated. (56:19)

and,

بَيْضَآءَ لَذَّةٍ لِّلشَّـرِبِينَ

white, delicious to the drinkers. (37:46)

It has been mentioned in a Hadith attributed to the Prophet,

"Their wine was not pressed under men's feet.''

... وَأَنْهَارٌ مِّنْ عَسَلٍ مُّصَفًّى ...

and rivers of refined honey;

which means that the honey is of utmost purity and pleasant color, taste, and smell.

It has been mentioned in a Hadith attributed to the Prophet,

"Their honey did not come out of the bellies of bees.''

Imam Ahmad recorded from Hakim bin Mu`awiyah who narrated from his father that Allah's Messenger said,

فِي الْجَنَّةِ بَحْرُ اللَّبَنِ وَبَحْرُ الْمَاءِ وَبَحْرُ الْعَسَلِ وَبَحْرُ الْخَمْرِ، ثُمَّ تُشَقَّقُ الْأَنْهَارُ مِنْهَا بَعْد

Verily, there is in Paradise a lake of milk, a lake of water, a lake of honey, and a lake of wine. The rivers then gush out of them.

At-Tirmidhi reported this narration in his section of the Description of Paradise, and he said, "**Hasan Sahih**.

In the Sahih, it is recorded that Allah's Messenger said,

إِذَا سَأَلْتُمُ اللهَ تَعَالَى فَاسْأَلُوهُ الْفِرْدَوْسَ فَإِنَّهُ أَوْسَطُ الْجَنَّةِ، وَأَعْلَى الْجَنَّةِ، وَمِنْهُ تُفَجَّرُ أَنْهَارُ الْجَنَّةِ، وَفَوْقَهُ عَرْشُ الرَّحْمَن

When you ask Allah, ask Him for **Al-Firdaws**, because it is the central and highest part of the Paradise, and from it gush the rivers of the Paradise and above it is the Throne of the Most Merciful.

Allah says,

... وَلَهُمْ فِيهَا مِن كُلِّ الثَّمَرَاتِ ...

...and therein for them are all kinds of fruits, ...

This similar to His saying,

يَدْعُونَ فِيهَا بِكلِّ فَـكِهَةٍ ءَامِنِينَ

They will call in it for every kind of fruit in peace and security. (44:55)

And His saying,

فِيهِمَا مِن كُلِّ فَـكِهَةٍ زَوْجَانِ

In them will be every kind of fruits in pairs. (55:52)

Allah says

... وَمَغْفِرَةٌ مِّن رَّبِّهِمْ ...

...and forgiveness from their Lord.

meaning, in addition to all of the above.

Allah says,

... كَمَنْ هُوَ خَالِدٌ فِي النَّارِ ...

Can this be likened to those who abide eternally in the Fire?

meaning, `can those that We have described their position in the Paradise be like those who will abide eternally in the Fire?'

They are not equal, and nor are those who will be in the high ranks (in the Paradise) and those who will be in the lowest depths (Hell).

... وَسُقُوا مَاء حَمِيمًا ...

and are given to drink boiling water,

meaning, extremely hot; so hot that it is unbearable.

... فَقَطَّعَ أَمْعَاءهُمْ (١٥)

that severs their intestines,

meaning, that will cut their insides -- both bowels and intestines.

We seek refuge in Allah from that.

وَمِنْهُمْ مَّن يَسْتَمِعُ إِلَيْكَ حَتَّى إِذَا خَرَجُوا مِنْ عِندِكَ قَالُوا لِلَّذِينَ أُوتُوا الْعِلْمَ مَاذَا قَالَ ءَانِفاً

47:16 And among them are some who listen to you till when they go out from you, they say to those who have received knowledge: "What is it that he has said just now?"

أُوْلَـئِكَ الَّذِينَ طَبَعَ اللَّهُ عَلَى قُلُوبِهِمْ وَاتَّبَعُوا أَهْوَآءَهُمْ

Such are men whose hearts Allah has sealed because they followed their lusts.

وَالَّذِينَ اهْتَدَوْاْ زَادَهُمْ هُدًى وَءَاتَـهُمْ تَقْوَاهُمْ

47:17 And as for those who accept guidance, He increases them in guidance and bestows on them their Taqwa.

فَهَلْ يَنظُرُونَ إِلاَّ السَّاعَةَ أَن تَأْتِيَهُمْ بَغْتَةً

47:18 Do they then await except that the Hour should come upon them suddenly?

فَقَدْ جَآءَ أَشْرَاطُهَا فَأَنَّى لَهُمْ إِذَا جَآءَتْهُمْ ذِكْرَاهُمْ

But already there have come (some of) its portents; and when it (actually) is on them, how can they benefit then by their reminder?

فَاعْلَمْ أَنَّهُ لاَ إِلَـهَ إِلاَّللَّهُ وَاسْتَغْفِرْ لِذَنبِكَ وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَـتِ

47:19 So know that La ilaha illallah and ask forgiveness for your sin, and also for (the sin of) believing men and women.

وَاللَّهُ يَعْلَمُ مُتَقَلَّبَكُمْ وَمَثْوَاكُمْ

And Allah knows well your moving about, and your place of rest.

The Description of the Situation of the Hypocrites and the Command to maintain Tawhid and seek Forgiveness

Allah says,

وَمِنْهُم مَّن يَسْتَمِعُ إِلَيْكَ حَتَّى إِذَا خَرَجُوا مِنْ عِندِكَ ...

And among them are some who listen to you till when they go out from you,

Allah describes the hypocrites' stupidity and limited understanding. They used to sit before Allah's Messenger and listen to his words without understanding anything. Then when they left from his presence,

... قَالُوا لِلَّذِينَ أُوتُوا الْعِلْمَ ...

they say to those who have received knowledge, (from the Companions).

... مَاذَا قَالَ آنِفًا ...

"What is it that he has said just now?''

meaning, at this moment. They did not understand what he said, nor did they care about it.

Allah says,

... أُوْلَئِكَ الَّذِينَ طَبَعَ اللَّهُ عَلَى قُلُوبِهِمْ وَاتَّبَعُوا أَهْوَاءهُمْ (١٦)

Such are the men whose hearts Allah has sealed because they followed their lusts.

which means that they had neither sound understanding nor correct intentions.

Allah then says,

وَالَّذِينَ اهْتَدَوْا زَادَهُمْ هُدًى ...

And as for those who accept guidance, He increases them in guidance,

which means that those who seek guidance, Allah facilitates it for them; He guides them to it, makes them firm on it, and gives them more of it.

... وَآتَاهُمْ تَقْواهُمْ (١٧)

and bestows on them their **Taqwa**.

meaning, He inspires them to their righteous guidance.

Allah then says,

فَهَلْ يَنظُرُونَ إِلَّا السَّاعَةَ أَن تَأْتِيَهُم بَغْتَةً ...

Do they then await except that the Hour should come upon them suddenly,

meaning, while they are unaware of it.

... فَقَدْ جَاء أَشْرَاطُهَا ...

But already there have come (some of) its portents;

meaning, the signs of its approach.

This is similar to Allah's saying,

هَـذَا نَذِيرٌ مِّنَ النُّذُرِ الاٍّوْلَى

أَزِفَتِ الاٌّزِفَةُ

This is a warner of the warners of old. The approaching Day has drawn near. (53:56-57)

And His saying,

اقْتَرَبَتِ السَّاعَةُ وَانشَقَّ الْقَمَرُ

The Hour has drawn near, and the moon has split. (54:1)

And His saying,

أَتَى أَمْرُ اللَّهِ فَلاَ تَسْتَعْجِلُوهُ

The command of Allah is coming, so do not be impatient for it. (16:1)

And His saying,

اقْتَرَبَ لِلنَّاسِ حِسَـبُهُمْ وَهُمْ فِى غَفْلَةٍ مُّعْرِضُونَ

The people's Day of Reckoning has approached while they turn away in heedlessness. (21:1)

Thus, the Messenger's advent is one of the signs of the Hour, because he is the Finality of the Messengers. With him, Allah has completed the religion and established the evidence against all people in a way that was never done by a previous Prophet. Allah's Messenger has most clearly informed about the signs and indications of the Hour, as we have discussed elsewhere. Al-Bukhari recorded from Sahl bin Sa`d, may Allah be pleased with him, that he saw Allah's Messenger bring his index and middle fingers together while he said,

بُعِثْتُ أَنَا وَالسَّاعَةَ كَهَاتَيْنْ

I have been sent before the Hour as these two (fingers).

Allah continues,

... فَأَنَّى لَهُمْ إِذَا جَاءتْهُمْ ذِكْرَاهُمْ (١٨)

and when it (actually) is on them, how can they benefit then by their reminder?

meaning, how would remembering benefit the disbelievers when the Hour comes upon them

This is similar to Allah's saying,

يَوْمَئِذٍ يَتَذَكَّرُ الإِنسَـنُ وَأَنَّى لَهُ الذِّكْرَى

On that Day will the human being remember, but what would that remembrance avail him then? (89:23)

And His saying,

وَقَالُواْ ءَامَنَّا بِهِ وَأَنَّى لَهُمُ التَّنَاوُشُ مِن مَّكَانٍ بَعِيدٍ

They will say (in the Hereafter): "Now we believe in it!''

But how could they claim belief from such a far place? (34:52)

Allah then says,

فَاعْلَمْ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ ...

So know that **La ilaha illallah**,

This is a declaration that there is no true God except Allah. It is not something that is easy for him to command the people to have knowledge of. That is why Allah connected it with,

... وَاسْتَغْفِرْ لِذَنبِكَ وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ...

and ask forgiveness for your sin and for the believing men and women.

In the Sahih, it is recorded that Allah's Messenger used to say,

اللَّهُمَّ اغْفِرْ لِي خَطِيئَتِي وَجَهْلِي وَإِسْرَافِي فِي أَمْرِي وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي،

اللَّهُمَّ اغْفِرْ لِي هَزْلِي وَجِدِّي، وَخَطَئِي وَعَمْدِي، وَكُلُّ ذَلِكَ عِنْدِي

O Allah, forgive my sin, my ignorance, my immoderation in my affairs, and all that You know better about my (faults) than myself.

O Allah, forgive for me my joking, my seriousness, my unintended error, and my deliberate (mistakes) -- and I have done of all that.

It is also reported in the Sahih that he used to say at the end of the prayer,

اللَّهُمَّ اغْفِرْ لِي مَا قَدَّمْتُ وَمَا أَخَّرْتُ، وَمَا أَسْرَرْتُ وَمَا أَعْلَنْتُ، وَمَا أَسْرَفْتُ، وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي، أَنْتَ إِلَهِي لَا إِلَهَ إِلَّا أَنْت

O Allah, forgive for me what I have previously done, what I may commit in future, what I have committed secretly, what I have committed openly, what I have done excessively, and all sins that You know better than me. You are my God. There is no (true) God except You.

It is also recorded in the Sahih that he used to say,

يَاأَيُّهَا النَّاسُ تُوبُوا إِلَى رَبِّكُمْ، فَإِنِّي أَسْتَغْفِرُ اللهَ وَأَتُوبُ إِلَيْهِ فِي الْيَوْمِ أَكْثَرَ مِنْ سَبْعِينَ مَرَّة

O people! Repent to your Lord! Verily, I ask Allah for forgiveness and repent to Him more than seventy times every day.

Allah then says,

... وَاللَّهُ يَعْلَمُ مُتَقَلَّبَكُمْ وَمَثْوَاكُمْ (١٩)

And Allah knows well your moving about, and your place of rest.

means, He knows how you behave during the day, and where you settle at night.

This is similar to His saying,

وَهُوَ الَّذِى يَتَوَفَّـكُم بِالَّيْلِ وَيَعْلَمُ مَا جَرَحْتُم بِالنَّهَارِ

It is He Who takes your souls by night and knows all that you do by day. (6:60)

And He says,

(وَمَا مِن دَآبَّةٍ فِي الأٌّرْضِ إِلاَّ عَلَى اللَّهِ رِزْقُهَا وَيَعْلَمُ مُسْتَقَرَّهَا وَمُسْتَوْدَعَهَا كُلٌّ فِى كِتَابٍ مُّبِينٍ

And there is no moving creature on earth but its provision is up to Allah, and He knows its dwelling place and its deposit (before birth and after death) -- all is in a clear register. (11:6)

وَيَقُولُ الَّذِينَ ءَامَنُواْ لَوْلاَ نُزِّلَتْ سُورَةٌ

47:20 Those who believe say: "Why is not a Surah sent down (for us)?''

فَإِذَآ أُنزِلَتْ سُورَةٌ مُّحْكَمَةٌ وَذُكِرَ فِيهَا الْقِتَالُ رَأَيْتَ الَّذِينَ فِى قُلُوبِهِمْ مَّرَضٌ يَنظُرُونَ إِلَيْكَ نَظَرَ الْمَغْشِىِّ عَلَيْهِ مِنَ الْمَوْتِ

But now that a decisive Surah is sent down mentioning fighting, you can see those in whose hearts is disease (of hypocrisy) looking at you with the look of one who is about to faint for fear of death.

فَأَوْلَى لَهُمْ

But it was better for them.

طَاعَةٌ وَقَوْلٌ مَّعْرُوفٌ

47:21 Obedience and good words.

فَإِذَا عَزَمَ الاٌّمْرُ فَلَوْ صَدَقُواْ اللَّهَ لَكَانَ خَيْراً لَّهُمْ

And when the matter is resolved, then if they had been true to Allah, it would have been better for them.

فَهَلْ عَسَيْتُمْ إِن تَوَلَّيْتُمْ أَن تُفْسِدُواْ فِى الاٌّرْضِ وَتُقَطِّعُواْ أَرْحَامَكُمْ

47:22 So would you perhaps, if you turned away, spread corruption on earth, and sever your ties of kinship.

أَوْلَـئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ فَأَصَمَّهُمْ وَأَعْمَى أَبْصَـرَهُمْ

47:23 Such are the ones whom Allah has cursed, so that He has made them deaf and blinded their vision.

The Situation of the True Believer and the Sick-Hearted when the Command for Jihad was revealed

Allah mentions that the believers were hoping that **Jihad** would be legislated. But when Allah ordained it, many of the people turned back, as Allah says,

أَلَمْ تَرَ إِلَى الَّذِينَ قِيلَ لَهُمْ كُفُّواْ أَيْدِيَكُمْ وَأَقِيمُواْ الصَّلَوةَ وَءَاتُواْ الزَّكَوةَ فَلَمَّا كُتِبَ عَلَيْهِمُ الْقِتَالُ إِذَا فَرِيقٌ مِّنْهُمْ يَخْشَوْنَ النَّاسَ كَخَشْيَةِ اللَّهِ أَوْ أَشَدَّ خَشْيَةً وَقَالُواْ رَبَّنَا لِمَ كَتَبْتَ عَلَيْنَا الْقِتَالَ لَوْلا أَخَّرْتَنَا إِلَى أَجَلٍ قَرِيبٍ قُلْ مَتَـعُ الدُّنْيَا قَلِيلٌ وَالاٌّخِرَةُ خَيْرٌ لِّمَنِ اتَّقَى وَلاَ تُظْلَمُونَ فَتِيلاً

Have you not seen those who were told: "Restrain your hands (from fighting), establish the Salah, and give **Zakah**.''

But then when fighting was ordained for them, you find a party of them fearing the people as they fear Allah or more.

They said: "Our Lord! Why have You decreed fighting upon us If only You have postponed us for a short period.''

Say: "The enjoyment of this world is little. The Hereafter is far better for him who had **Taqwa** of (Allah), and you will not be dealt with unjustly, even as much as a thin thread (inside a date's pit).'' (4:77)

Similarly, Allah says here,

وَيَقُولُ الَّذِينَ آمَنُوا لَوْلَا نُزِّلَتْ سُورَةٌ ...

Those who believe say: "Why is not a **Surah** sent down (for us)?''

means, a Surah containing an order to fight.

Then He says,

... فَإِذَا أُنزِلَتْ سُورَةٌ مُّحْكَمَةٌ وَذُكِرَ فِيهَا الْقِتَالُ رَأَيْتَ الَّذِينَ فِي قُلُوبِهِم مَّرَضٌ يَنظُرُونَ إِلَيْكَ نَظَرَ الْمَغْشِيِّ عَلَيْهِ مِنَ الْمَوْتِ ...

But now that a decisive **Surah** is sent down mentioning fighting, you can see those in whose hearts is disease looking at you with the look of one who is about to faint for fear of death.

meaning, due to their fear, terror, and cowardice concerning meeting the enemies.

Allah then encourages them by saying,

... فَأَوْلَى لَهُمْ (٢٠)

طَاعَةٌ وَقَوْلٌ مَّعْرُوفٌ ...

But it was better for them, obedience and good words.

which means that it would have been better for them to listen and obey in that present situation.

... فَإِذَا عَزَمَ الْأَمْرُ ...

When the matter (of fighting) is resolved.

> which means when the situation becomes serious and the time of fighting truly arrives.

... فَلَوْ صَدَقُوا اللَّهَ ...

if they had been true to Allah,

> meaning, by making their intentions sincerely for Him.

... لَكَانَ خَيْرًا لَّهُمْ (٢١)

it would have been better for them.

Allah then says,

فَهَلْ عَسَيْتُمْ إِن تَوَلَّيْتُمْ ...

So would you perhaps, if you turned away,

> meaning, from **Jihad** and you withdrew from it.

... أَن تُفْسِدُوا فِي الْأَرْضِ وَتُقَطِّعُوا أَرْحَامَكُمْ (٢٢)

spread corruption on earth, and sever your ties of kinship.

> which means, would you then go back to your old practices of the time of ignorance: shedding blood and severing kinship ties

Allah then says,

أُوْلَئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ فَأَصَمَّهُمْ وَأَعْمَى أَبْصَارَهُمْ (٢٣)

Such are the ones whom Allah has cursed, so He has made them deaf and blinded their vision.

> This involves a general prohibition of spreading corruption on earth, and a specific prohibition of severing the ties of kinship. In fact, Allah has commanded the people to establish righteousness

on earth, as well as to join the ties of kinship by treating the relatives well in speech, actions, and spending wealth in charity. Many authentic and sound Hadiths have been reported through numerous routes of transmission from Allah's Messenger in this regard.

Al-Bukhari recorded from Abu Hurayrah, may Allah be pleased with him, that Allah's Messenger said,

خَلَقَ اللهُ تَعَالَى الْخَلْقَ فَلَمَّا فَرَغَ مِنْهُ قَامَتِ الرَّحِمُ فَأَخَذَتْ بِحَقْوِ الرَّحْمنِ عَزَّ وَجَلَّ فَقَالَ: مَهْ، فَقَالَتْ: هذَا مَقَامُ الْعَائِذِ بِكَ مِنَ الْقَطِيعَةِ، فَقَالَ تَعَالَى: أَلَا تَرْضَيْنَ أَنْ أَصِلَ مَنْ وَصَلَكِ وَأَقْطَعَ مَنْ قَطَعَكِ؟ قَالَتْ: بَلَى، قَالَ: فَذَاكِ لَك

After Allah completed creating the creation, the womb stood up and pulled at the lower garment of the Most Merciful.

He said, 'Stop that!'

It replied, 'My stand here is the stand of one seeking refuge in you from severance of ties.'

Allah said, 'Would it not please you that I join whoever joins you and sever whoever severs you.'

It replied, 'Yes indeed!'

He said, 'You are granted that!'

Abu Hurayrah then added, "Read if you wish:

فَهَلْ عَسَيْتُمْ إِن تَوَلَّيْتُمْ أَن تُفْسِدُوا فِي الْأَرْضِ وَتُقَطِّعُوا أَرْحَامَكُمْ

So would you perhaps, if you turned away, spread corruption on earth, and sever your ties of kinship."

Then Al-Bukhari recorded it with another wording which states that the Messenger of Allah said, إِنْ شِئْتُمْ اقْرَءُوا (Read if you wish):

فَهَلْ عَسَيْتُمْ إِن تَوَلَّيْتُمْ أَن تُفْسِدُوا فِي الْأَرْضِ وَتُقَطِّعُوا أَرْحَامَكُمْ

So would you perhaps, if you turned away, spread corruption on earth, and sever your ties of kinship.

Muslim also recorded it.

Imam Ahmad recorded from Abu Bakrah, may Allah be pleased with him, that Allah's Messenger said:

مَا مِنْ ذَنْبٍ أَحْرَى أَنْ يُعَجِّلَ اللهُ تَعَالَى عُقُوبَتَهُ فِي الدُّنْيَا، مَعَ مَا يَدَّخِرُ لِصَاحِبِهِ فِي الْآخِرَةِ، مِنَ الْبَغْيِ وَقَطِيعَةِ الرَّحِمِ

No sin deserves that Allah hasten its punishment in the worldly life, in addition to what He reserves in the Hereafter for those who commit it, more than injustice and severance of the ties of kinship.

This was also recorded by Abu Dawud, At-Tirmidhi, and Ibn Majah.

At-Tirmidhi said, "This Hadith is **Sahih**.''

Imam Ahmad recorded from Thawban, may Allah be pleased with him, that Allah's Messenger said,

مَنْ سَرَّهُ النَّسَاءُ فِي الْأَجَلِ وَالزِّيَادَةُ فِي الرِّزْقِ،فَلْيَصِلْ رَحِمَه

Whoever likes for his life to be extended, and his provision increased, let him connect his ties of kinship.

Ahmad was alone in recording this narration, but it has a supporting narration in the **Sahih**.

Imam Ahmad recorded from Abdullah bin `Amr, may Allah be pleased with him, that Allah's Messenger said,

إِنَّ الرَّحِمَ مُعَلَّقَةٌ بِالْعَرْشِ، وَلَيْسَ الْوَاصِلُ بِالْمُكَافِيءِ، وَلَكِنِ الْوَاصِلُ الَّذِي إِذَا قُطِعَتْ رَحِمُهُ وَصَلَهَا

Verily, the womb is attached to the Throne. And connecting its ties does not mean dealing evenly (with the kinsfolk), but it rather means that if one's kinsfolk sever the ties, he connects them.

This Hadith was also recorded by Al-Bukhari.

Ahmad also recorded from Abdullah bin `Amr, may Allah be pleased with him, that Allah's Messenger said,

تُوضَعُ الرَّحِمُ يَوْمَ الْقِيَامَةِ لَهَا (حُجْنَةٌ كَحُجْنَةِ) الْمِغْزَلِ تَكَلَّمُ بِلِسَانٍ طَلِقٍ ذَلِقٍ، فَتَقْطَعُ مَنْ قَطَعَهَا وَتَصِلُ مَنْ وَصَلَهَا

The womb will be placed on the Day of Resurrection, curved like a spinning wheel, speaking with an eloquent fluent tongue, calling to severing whoever had severed it, and joining whoever had joined it.

Imam Ahmad recorded from Abdullah bin `Amr, may Allah be pleased with him, that Allah's Messenger said,

الرَّاحِمُونَ يَرْحَمُهُمُ الرَّحْمنُ، ارْحَمُوا أَهْلَ الْأَرْضِ يَرْحَمْكُمْ أَهْلُ السَّمَاءِ، وَالرَّحِمُ شُجْنَةٌ مِنَ الرَّحْمنِ، مَنْ وَصَلَهَا وَصَلَتْهُ وَمَنْ قَطَعَهَا بَتَّتْه

The merciful ones will be granted mercy from the Most Merciful. Have mercy on those on earth -- the One above the heavens will then have mercy on you. And **Ar-Rahim** (the womb) is from **Ar-Rahman**, so whoever joins it, it joins him; and whoever severs it, it severs him.

Abu Dawud and At-Tirmidhi both recorded this Hadith and it has been reported with continuous chains of transmission.

At-Trimidhi said, "**Hasan Sahih**.''

There are numerous other Hadiths in this regard.

أَفَلاَ يَتَدَبَّرُونَ الْقُرْءَانَ أَمْ عَلَى قُلُوبٍ أَقْفَالُهَآ

47:24 Will they not then reflect upon the Qur'an, or are there locks upon their hearts?

إِنَّ الَّذِينَ ارْتَدُّواْ عَلَى أَدْبَـرِهِمْ مِّن بَعْدِ مَا تَبَيَّنَ لَهُمُ الْهُدَى الشَّيْطَـنُ سَوَّلَ لَهُمْ وَأَمْلَى لَهُمْ

47:25 Verily, those who have turned back as disbelievers after guidance had become clear to them -- Shaytan has enticed them and filled them with false hopes.

ذَلِكَ بِأَنَّهُمْ قَالُواْ لِلَّذِينَ كَرِهُواْ مَا نَزَّلَ اللَّهُ سَنُطِيعُكُمْ فِى بَعْضِ الاٌّمْرِ

47:26 That is because they said to those who hate what Allah has sent down: "We will obey you in part of the matter.''

وَاللَّهُ يَعْلَمُ إِسْرَارَهُمْ

And Allah knows their secrets.

فَكَيْفَ إِذَا تَوَفَّتْهُمُ الْمَلَـئِكَةُ يَضْرِبُونَ وُجُوهَهُمْ وَأَدْبَـرَهُمْ

47:27 Then how (will it be) when the angels will take their souls at death, striking their faces and their backs?

ذَلِكَ بِأَنَّهُمُ اتَّبَعُواْ مَآ أَسْخَطَ اللَّهَ وَكَرِهُواْ رِضْوَانَهُ فَأَحْبَطَ أَعْمَـلَهُمْ

47:28 That is because they followed that which angered Allah and hated what earns His pleasure, so He rendered their deeds worthless.

The Command to reflect upon the Qur'an

Commanding the people to reflect and ponder upon the Qur'an, and prohibiting them from turning away from it, Allah says,

أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ أَمْ عَلَى قُلُوبٍ أَقْفَالُهَا (٢٤)

Will they not then reflect upon the Qur'an, or are there locks upon their hearts?

means, there indeed are locks upon some hearts, firmly closing them so that none of its meanings can reach them.

Ibn Jarir recorded from Hisham bin Urwah, from his father, may Allah be pleased with him, that;

Allah's Messenger once recited this Ayah, أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ أَمْ عَلَى قُلُوبٍ أَقْفَالُهَا (Will they not then reflect upon the Qur'an, or are there locks upon their hearts), and a young man from Yemen said,

"Indeed, there are locks upon them -- until Allah opens them totally or slightly.''

After that Umar, may Allah be pleased with him, always liked that young man, and kept that to himself until he became in charge, upon which he utilized him (as a consultant).

Condemning Apostasy

Allah then says,

إِنَّ الَّذِينَ ارْتَدُّوا عَلَى أَدْبَارِهِم ...

Verily, those who have turned back,

meaning, they departed from the faith and returned to disbelief.

... مِّن بَعْدِ مَا تَبَيَّنَ لَهُمُ الْهُدَى الشَّيْطَانُ سَوَّلَ لَهُمْ ...

... after guidance had become clear to them -- Shaytan has enticed them,

meaning he adorned and beautified that (apostasy) for them.

... وَأَمْلَى لَهُمْ (٢٥)

and filled them with false hopes.

meaning, he tempted them, and deceived them.

ذَلِكَ بِأَنَّهُمْ قَالُوا لِلَّذِينَ كَرِهُوا مَا نَزَّلَ اللَّهُ سَنُطِيعُكُمْ فِي بَعْضِ الْأَمْرِ ...

That is because they said to those who hate what Allah sent down: "We will obey your in part of the matter.'

means, they plotted secretly with them and gave them evil advice -- as is the common practice of the hypocrites who declare the opposite of what they conceal.

Because of this, Allah says,

... وَاللَّهُ يَعْلَمُ إِسْرَارَهُمْ (٢٦)

And Allah knows their secrets.

whatever they hide and conceal, Allah is well-acquainted with it and He knows it.

This is similar to His saying,

وَاللَّهُ يَكْتُبُ مَا يُبَيِّتُونَ

...And Allah records all that they plot by night. (4:81)

Allah then says,

فَكَيْفَ إِذَا تَوَفَّتْهُمُ الْمَلَائِكَةُ يَضْرِبُونَ وُجُوهَهُمْ وَأَدْبَارَهُمْ (٢٧)

How (will it be) when the angels will take their souls at death, striking their faces and their backs?

That is, how their situation will be when the angels come to take their lives, and their souls cling to their bodies, causing the angels to extract them by force, harshness, and beating.

This is similar to Allah's saying,

وَلَوْ تَرَى إِذْ يَتَوَفَّى الَّذِينَ كَفَرُواْ الْمَلَـئِكَةُ يَضْرِبُونَ وُجُوهَهُمْ وَأَدْبَـرَهُمْ

If you could but see when the angels take away the lives of the disbelievers, striking their faces and their backs. (8:50)

And His saying,

وَلَوْ تَرَى إِذِ الظَّـلِمُونَ فِى غَمَرَاتِ الْمَوْتِ وَالْمَلَـئِكَةُ بَاسِطُواْ أَيْدِيهِمْ

If you could but see when the wrongdoers are in the agonies of death, while the angels extend their hands? (6:93) meaning, to beat them.

أَخْرِجُواْ أَنفُسَكُمُ الْيَوْمَ تُجْزَوْنَ عَذَابَ الْهُونِ بِمَا كُنتُمْ تَقُولُونَ عَلَى اللَّهِ غَيْرَ الْحَقِّ وَكُنتُمْ عَنْ ءَايَـتِهِ تَسْتَكْبِرُونَ

(saying): "Deliver your souls! This day you will be recompensed with the torment of degradation because of what you used to utter against Allah other than the truth, and because you used to arrogantly reject His signs.'' (6:93)

Because of the above, Allah says,

ذَلِكَ بِأَنَّهُمُ اتَّبَعُوا مَا أَسْخَطَ اللَّهَ وَكَرِهُوا رِضْوَانَهُ فَأَحْبَطَ أَعْمَالَهُمْ (٢٨)

That is because they pursued what angered Allah and disliked what earns His pleasure, so He rendered their deeds worthless.

أَمْ حَسِبَ الَّذِينَ فِى قُلُوبِهِمْ مَّرَضٌ أَن لَّن يُخْرِجَ اللَّهُ أَضْغَـنَهُمْ

47:29 Or do those in whose hearts is a disease, think that Allah will not expose their ill-wills?

وَلَوْ نَشَآءُ لأَرَيْنَـكَهُمْ فَلَعَرَفْتَهُم بِسِيمَـهُمْ وَلَتَعْرِفَنَّهُمْ فِى لَحْنِ الْقَوْلِ

47:30 Had We so willed, We could have shown them clearly to you, so that you would know them by their marks; but you will know them by the tone of their speech!

وَاللَّهُ يَعْلَمُ أَعْمَـلَكُمْ

And Allah knows (all) your deeds.

وَلَنَبْلُوَنَّكُمْ حَتَّى نَعْلَمَ الْمُجَـهِدِينَ مِنكُمْ وَالصَّـبِرِينَ وَنَبْلُوَ أَخْبَـرَكُمْ

47:31 And We will surely, try you until We know those who strive among you and the patient, and We will put to a test all your affairs.

Exposing the Hidden Secret of the Hypocrites

Allah says,

أَمْ حَسِبَ الَّذِينَ فِي قُلُوبِهِم مَّرَضٌ أَن لَّن يُخْرِجَ اللَّهُ أَضْغَانَهُمْ (٢٩)

Or do those in whose hearts is disease think that Allah would never expose their ill-wills?

meaning, do the hypocrites think that Allah will not expose their affair to His believing servant? Yes indeed, He will expose their affair and manifest it so that those with insight will be able to understand it.

In that regard, Allah revealed Surah **Bara'ah** (or **At-Tawbah**), in which He clarified the hypocrites' scandals, and pinpointed their practices that are indicative of their hypocrisy. Because of that, this Surah (Surah **Bara'ah**) is also called "The Exposer''.

Adghan is the plural of **Dighn**, which means what the souls harbor of envy and hatred toward Islam and its people who support it.

Allah then says,

وَلَوْ نَشَاء لَأَرَيْنَاكَهُمْ فَلَعَرَفْتَهُم بِسِيمَاهُمْ ...

Had We so willed, We could have shown them clearly to you, so that you would know them by their marks.

Allah is telling His Messenger, "Had We willed, O Muhammad, We would have shown you the specific individuals who are hypocrites, so that you would plainly know them.''

However, Allah did not do that in regard to all of the hypocrites. He conceals His creation, lets their affairs run according to apparent purity, and leaves the inner secrets to the One Who is well aware of them.

Allah then adds,

... وَلَتَعْرِفَنَّهُمْ فِي لَحْنِ الْقَوْلِ ...

But you will know them by the tone of their speech!

which means, `you will know them by their speech that reveals their intentions.'

A person declares his association through the context and meaning of his words -- as the Commander of the faithful Uthman bin Affan, may Allah be pleased with him, said,

"Never would one conceal a secret but Allah will expose it by the look on his face and the uncontrolled words of his tongue.''

... وَاللَّهُ يَعْلَمُ أَعْمَالَكُمْ ﴿٣٠﴾

And Allah knows (all) your deeds.

Allah then says,

وَلَنَبْلُوَنَّكُمْ ...

And We will surely try you,

> meaning, `We will surely test you with commands and prohibitions.'

... حَتَّى نَعْلَمَ الْمُجَاهِدِينَ مِنكُمْ وَالصَّابِرِينَ وَنَبْلُوَ أَخْبَارَكُمْ (٣١)

until We know those who strive among you and the patient, and We will put to a test all your affairs.

> There is absolutely no doubt that Allah's knowledge precedes the occurrence of all events.

In this Ayah, "until We know'' means `until We know of its occurrence.' This is why Ibn Abbas said in regard to this and similar texts,

> "Except so that We may know, means, so that We may see.''

إِنَّ الَّذِينَ كَفَرُواْ وَصَدُّواْ عَن سَبِيلِ اللَّهِ وَشَآقُّواْ الرَّسُولَ مِن بَعْدِ مَا تَبَيَّنَ لَهُمُ الْهُدَى لَن يَضُرُّواْ اللَّهَ شَيْئاً وَسَيُحْبِطُ أَعْمَـلَهُمْ

47:32 Verily, those who disbelieve, and hinder from the path of Allah, and oppose the Messenger, after the guidance has been clearly shown to them, they will not harm Allah in the least, but He will make their deeds fruitless,

يأَيُّهَا الَّذِينَ ءَامَنُواْ أَطِيعُواْ اللَّهَ وَأَطِيعُواْ الرَّسُولَ وَلاَ تُبْطِلُواْ أَعْمَـلَكُمْ

47:33 O you who believe! Obey Allah, and obey the Messenger and invalidate not your deeds.

إِنَّ الَّذِينَ كَفَرُوا وَصَدُّوا عَن سَبِيلِ اللَّهِ ثُمَّ مَاتُوا وَهُمْ كُفَّارٌ فَلَن يَغْفِرَ اللَّهُ لَهُمْ

47:34. Verily, those who disbelieved and obstructed others from the path of Allah and then died as disbelievers -- never will Allah not forgive them.

فَلاَ تَهِنُوا وَتَدْعُوا إِلَى السَّلْمِ وَأَنتُمُ الأَعْلَوْنَ

47:35 So do not lose heart and beg for peace while you are superior.

وَاللَّهُ مَعَكُمْ وَلَن يَتِرَكُمْ أَعْمَـلَكُمْ

Allah is with you and He will never deprive you of (the reward of) your deeds.

Nullifying the Disbelievers' Deeds and the Command to chase Them

Allah says,

إِنَّ الَّذِينَ كَفَرُوا وَصَدُّوا عَن سَبِيلِ اللَّهِ وَشَاقُّوا الرَّسُولَ مِن بَعْدِ مَا تَبَيَّنَ لَهُمُ الهُدَى لَن يَضُرُّوا اللَّهَ شَيْئًا وَسَيُحْبِطُ أَعْمَالَهُمْ (٣٢)

Verily, those who disbelieve, and hinder from the path of Allah, and oppose the Messenger, after the guidance has been clearly shown to them, they will not harm Allah in the least, but He will make their deeds fruitless,

Allah then informs about those who disbelieve, obstruct others from the path of Allah, oppose the Messenger and contend with him, and revert from the faith after guidance has become clear to them. He indicates that those people can never harm Allah in the least, and rather they only harm themselves and become losers on the Day of Resurrection. He will nullify their deeds. Allah will not reward them even the weight of a mosquito (i.e., the smallest thing) for any good

that they did before their apostasy, but would instead totally invalidate and destroy it. Their apostasy wipes away their good deeds entirely, just as the good deeds would normally wipe away the evil deeds.

Imam Ahmad Ibn Nasr Al-Marwazi reported in Kitab As-Salah (the Book of Prayer) that Abu Al-`Aliyah said,

"The Prophet's Companions used to think that no sin would harm a person who says `**La ilaha illallah**,' just as no good deed would benefit a person who joins partners with Allah. So Allah revealed,

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَلَا تُبْطِلُوا أَعْمَالَكُمْ (٣٣)

O you who believe!

Obey Allah and obey the Messenger and do not invalidate your deeds.

This made them fear that some sins could nullify their deeds.''

It has also been reported from Ibn Umar, may Allah be pleased with him, that he said,

"We, the Companions of Allah's Messenger, used to think that good deeds would all be accepted, until Allah revealed, أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَلَا تُبْطِلُوا أَعْمَالَكُمْ (Obey Allah and obey the Messenger and do not invalidate your deeds). So we asked each other:

`What is it that can nullify our deeds'

So we said, `The major sins, great offenses that require admission into the Fire and immoral sins.'

But then Allah revealed,

إِنَّ اللَّهَ لاَ يَغْفِرُ أَن يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَن يَشَآءُ

Verily, Allah does not forgive joining partners with Him in worship, but He forgives except that to whom He wills. (4:48)

After this was revealed, we ceased saying that. We thereafter continued to fear for those who committed great sins and immoral sins and to have hope for those who did not.''

Then, Allah commands His believing servants to obey Him and His Messenger, which would result in their happiness in this worldly life and the Hereafter. He also prohibits them from apostasy, because that would result in the nullification of their deeds.

Thus He says, وَلَا تُبْطِلُوا أَعْمَالَكُمْ (and do not invalidate your deeds.) meaning, by apostasy.

Thus, Allah says after this,

إِنَّ الَّذِينَ كَفَرُوا وَصَدُّوا عَن سَبِيلِ اللَّهِ ثُمَّ مَاتُوا وَهُمْ كُفَّارٌ فَلَن يَغْفِرَ اللَّهُ لَهُمْ (٣٤)

Verily, those who disbelieved and obstructed others from the path of Allah and then died as disbelievers -- never will Allah forgive them.

This is similar to His saying,

إِنَّ اللَّهَ لاَ يَغْفِرُ أَن يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَن يَشَآءُ

Verily, Allah does not forgive joining partners with Him in worship, but He forgives except that to whom He wills. (4:48)

Allah then addresses His believing servants by saying,

فَلَا تَهِنُوا ...

So do not lose heart,

meaning, do not be weak concerning the enemies.

... وَتَدْعُوا إِلَى السَّلْمِ ...

and beg for peace,

meaning, compromise, peace, and ending the fighting between you and the disbelievers while you are in a position of power, both in great numbers and preparations.

Thus, Allah says,

فَلَا تَهِنُوا وَتَدْعُوا إِلَى السَّلْمِ وَأَنتُمُ الْأَعْلَوْنَ ...

So do not lose heart and beg for peace while you are superior.

meaning, in the condition of your superiority over your enemy.

If, on the other hand, the disbelievers are considered more powerful and numerous than the Muslims, then the Imam (general commander) may decide to hold a treaty if he judges that it entails a benefit for the Muslims. This is like what Allah's Messenger did when the disbelievers obstructed him from entering Makkah and offered him treaty in which all fighting would stop between them for ten years. Consequently, he agreed to that.

Allah then says:

... وَاللَّهُ مَعَكُمْ ...

And Allah is with you,

This contains the good news of victory and triumph over the enemies.

... وَلَن يَتِرَكُمْ أَعْمَالَكُمْ (٣٥)

and He will never deprive you of (the reward of) your deeds.

meaning, Allah will never invalidate your deeds, nullify them, or deprive you of them, but rather He will give you your rewards complete, without any reduction.

And Allah knows best.

إِنَّمَا الْحَيَوٰةُ الدُّنْيَا لَعِبٌ وَلَهْوٌ

47:36 This worldly life is only amusement and diversion.

وَإِن تُؤْمِنُوا۟ وَتَتَّقُوا۟ يُؤْتِكُمْ أُجُورَكُمْ وَلَا يَسْـَٔلْكُمْ أَمْوَٰلَكُمْ

And if you believe and have Taqwa of Allah, He will grant you your rewards, and will not ask from you (to sacrifice all of) your possessions.

إِن يَسْـَٔلْكُمُوهَا فَيُحْفِكُمْ تَبْخَلُوا۟ وَيُخْرِجْ أَضْغَٰنَكُمْ

47:37 If He would demand of you all of it and urge you, you would withhold. And He will expose your (secret) ill-wills.

هَٰٓأَنتُمْ هَٰٓؤُلَآءِ تُدْعَوْنَ لِتُنفِقُوا۟ فِى سَبِيلِ اللَّهِ

47:38 Here you are now invited to spend in Allah's cause;

فَمِنكُم مَّن يَبْخَلُ وَمَن يَبْخَلْ فَإِنَّمَا يَبْخَلُ عَن نَّفْسِهِ

but among you are those who withhold (stingily). And whoever acts stingily is but stingy toward himself.

وَاللَّهُ الْغَنِىُّ وَأَنتُمُ الْفُقَرَآءُ

For Allah is indeed free of needs, while you are the needy.

وَإِن تَتَوَلَّوْا۟ يَسْتَبْدِلْ قَوْماً غَيْرَكُمْ ثُمَّ لَا يَكُونُوا۟ أَمْثَٰلَكُم

And if you turn away, He will replace you with other people; then they will not be like you.

Showing the Triviality of the Worldly Life and encouraging Spending

Expressing the insignificance and worthlessness of the worldly life, Allah says,

إِنَّمَا الْحَيَاةُ الدُّنْيَا لَعِبٌ وَلَهْوٌ ...

This worldly life is only amusement and diversion.

which means that such is its outcome, except for that which is done for the sake of Allah.

Because of this, Allah says,

... وَإِن تُؤْمِنُوا وَتَتَّقُوا يُؤْتِكُمْ أُجُورَكُمْ وَلَا يَسْأَلْكُمْ أَمْوَالَكُمْ (٣٦)

And if you believe and have **Taqwa** of Allah, He will grant you your rewards, and will not ask from you (to sacrifice all of) your possessions.

meaning, He is in no need of you, and asks you for nothing. He only ordained giving charity from your wealth so that you would help your needy brothers. The benefit of that would then come back to you, as well as the rewards.

Allah then says,

إِن يَسْأَلْكُمُوهَا فَيُحْفِكُمْ تَبْخَلُوا ...

If He would demand of you all of it and urge you, you would withhold.

meaning, if He pressures you much, you would become stingy.

... وَيُخْرِجْ أَضْغَانَكُمْ (٣٧)

And He will expose your (secret) ill-wills.

Qatadah said,

"Allah knows that extracting wealth (i.e., money from people) brings about ill-wills.''

Indeed, Qatadah has said the truth, because money is dear to the people, and they do not spend it except in things that are dearer to them than it.

Allah then says,

هَاأَنتُمْ هَؤُلَاء تُدْعَوْنَ لِتُنفِقُوا فِي سَبِيلِ اللَّهِ فَمِنكُم مَّن ...

Here you are now invited to spend in Allah's cause; but among you are those who withhold (stingily).

meaning, they refuse to spend.

Allah continues,

... يَبْخَلُ وَمَن يَبْخَلْ فَإِنَّمَا يَبْخَلُ عَن نَّفْسِهِ ...

And whoever acts stingily is but stingy toward himself.

meaning, he only reduces his own rewards, and the bad outcome of that will come back to him.

... وَاللَّهُ الْغَنِيُّ ...

For Allah is indeed **Al-Ghani**,

Allah is in need of nothing else, whereas everything is ever in need of Him.

Thus, Allah says,

... وَأَنتُمُ الْفُقَرَاء ...

while you are the needy.

meaning, specifically of Him.

The description of Allah as **Al-Ghani** (in no need) is a necessary description of Allah; on the other hand, the description of the creation as **Faqr** (needy) is a necessary description for them that they cannot avoid.

Allah then says,

... وَإِن تَتَوَلَّوْا ...

And if you turn away,

which means, if you turn away from obeying Him and adhering to His Laws.

... يَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ ثُمَّ لَا يَكُونُوا أَمْثَالَكُمْ (٣٨)

He will replace you with other people; then they will not be like you.

meaning, rather, they will be people who will listen to Him and obey His commands.

This concludes the Tafsir of Surah **Muhammad**. And Allah is worthy of all praise and gratitude.